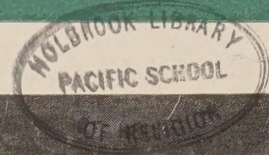


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# *one Alliance Witness*

(FORMERLY THE ALLIANCE WEEKLY)

JANUARY 14, 1959



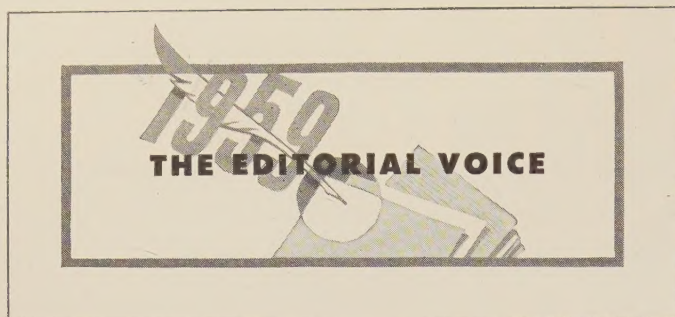
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*In this issue*

**THEY MET JESUS AT DAWN . . . . .** By Rev. W. B. Bedford  
**CAN A CHRISTIAN COMMIT SUICIDE? . . . . .** By A. W. Tozer





## SELF-DECEPTION AND HOW TO AVOID IT

Of all forms of deception self-deception is the most deadly, and of all deceived persons the self-deceived are the least likely to discover the fraud.

The reason for this is simple. When a man is deceived by another he is deceived against his will. He is contending against an adversary and is temporarily the victim of the other's guile. Since he expects his foe to take advantage of him he is watchful and quick to suspect trickery. Under such circumstances it is possible to be deceived sometimes and for a short while, but because the victim is resisting he may break out of the trap and escape before too long.

With the self-deceived it is quite different. He is his own enemy and is working a fraud upon himself. He wants to believe the lie and is psychologically conditioned to do so. He does not resist the deceit but collaborates with it against himself. There is no struggle, because the victim surrenders before the fight begins. He enjoys being deceived.

It is altogether possible to practice fraud upon our own souls and go deceived to judgment. "If a man think himself to be something, when he is nothing," said Paul, "he deceiveth himself." With this agrees the inspired James: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The further we push into the sanctuary the greater becomes the danger of self-deception. The deeply religious man is far more vulnerable than the easygoing fellow who takes his religion lightly. This latter may be deceived but he is not likely to be self-deceived.

Under the pressure of deep spiritual concern, and before his heart has been wholly conquered by the Spirit of God, a man may be driven to try every dodge to save face and preserve a semblance of his old independence. This is always dangerous and if persisted in may prove calamitous.

The fallen heart is by nature idolatrous. There appears to be no limit to which some of us will go to save our idol, while at the same time telling ourselves eagerly that we are trusting in Christ alone. It takes a violent act of renunciation to deliver us from the hidden idol, and since very few modern Christians understand that such an act is necessary, and only a small number of those who know are willing to do, it follows that relatively few professors of the Christian faith these days

have ever experienced the painful act of renunciation that frees the heart from idolatry.

Prayer is usually recommended as the panacea for all ills and the key to open every prison door, and it would indeed be difficult to overstate the advantages and privilege of Spirit-inspired prayer. But we must not forget that unless we are wise and watchful prayer itself may become a source of self-deception. There are as many kinds of prayer as there are problems and some kinds are not acceptable to God. The prophets of the Old Testament denounced Israel for trying to hide their iniquities behind their prayers. Christ flatly rejected the prayers of hypocrites and James declared that some religious persons ask and receive not because they ask amiss.

To escape self-deception the praying man must come out clean and honest. He cannot hide in the cross while concealing in his bosom the golden wedge and the goodly Babylonish garment. Grace will save a man but it will not save him and his idol. The blood of Christ will shield the penitent sinner alone, but never the sinner and his idol. Faith will justify the sinner, but it will never justify the sinner and his sin.

No amount of pleading will make evil good or wrong right. A man may engage in a great deal of humble talk before God and get no response because unknown to himself he is using prayer to disguise disobedience. He may lie for hours in sackcloth and ashes with no higher motive than to try to persuade God to come over on his side so he can have his own way. He may grovel before God in a welter of self-accusation, refuse to give up his secret sin and be rejected for his pains. It can happen.

Dr. H. M. Shuman once said to me in private conversation that he believed the one quality God required a man to have before He would save him was honesty. With this I heartily agree. However dishonest the man may have been before, he must put away his duplicity if he is to be accepted before the Lord. Double dealing is unutterably offensive to God. The insincere man has no claim on mercy. For such a man the cross of Christ provides no remedy. Christ can and will save a man who *has been* dishonest, but He cannot save him *while* he is dishonest. Absolute candor is an indispensable requisite to salvation.

How may we remain free from self-deception? The answer sounds old-fashioned and dull but here it is: Mean what you say and never say what you do not mean, either to God or man. Think candid thoughts and act forthrightly always, whatever the consequence. To do this will bring the cross into your life and keep you dead to self and to public opinion. And it may get you into trouble sometimes, too, but a guileless mind is a great treasure. It is worth any price.

## THE 1959 COUNCIL

*The 1959 Council will be held in Buffalo, New York, May 13 to 18. Pray for this important gathering.*



# They Met Jesus at Dawn

By REV. WILLIAM B. BEDFORD

*"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself."—JOHN 21:1.*

**W**HEN morning was now come, Jesus stood on the shore." How bright are morning and Jesus in contrast to night and nothing. In every circumstance of every day Jesus wants to reveal Himself, and it is always a *new day* when He appears.

Some of the best advice ever given was from a mother to her young daughter at her first piano recital. The little girl was hopelessly floundering in the middle of her first number (the one she thought she knew so well). Her mother, standing to her feet, said, "Honey, start over." A new beginning did what the several hundred well-wishers in her audience could never have done. The loving Saviour offers forgiveness and a new day to replace failure and past darkness. Christ presents the opportunity of a new day in 1959. The it-will-be-better-tomorrow philosophy is not the answer for the bruises of today.

The measure of the past year is

in one word of our text, "after." The triumph the new year offers is in the word "again." We must get away from the do-it-yourself complex and proceed on the basic conviction that for this new year our need is *Jesus—Himself—again*.

The context in which Jesus revealed Himself to His disciples resembles some of the characteristics of our day. The disciples were *restless*. Simon Peter said, "I am going fishing." When confused how naturally we revert to the past. The others said, "We are coming with you!" All a crowd needs is a spokesman; the "come-along"ers are everywhere. Simon triggered wrong thoughts into wrong action, and spokesman and spectators became equally involved.

The only recent innovation to the



Mr. Bedford is pastor of the Gospel Tabernacle, Greensboro, N. C.

"will travel" theme is the addition of speed. After flying along for hours in an ocean of fog, a passenger in a private plane said to the pilot, "Where are we?" The pilot, demonstrating his maneuverability, replied, "I have no earthly idea where we are, but aren't we making good time?" To speed one needs to add sense of direction. Hurry is usually just a bad habit.

Jesus came to these men after a night of *failure*. Night and nothing have become a very real experience to present-day disciples also. We may not be able to define success, but we all know the alphabet of failure. When asked to express how he felt in failure, one man said, "I feel like all the symptoms on a medicine bottle." If Jesus had not revealed Himself again to these failing disciples, they probably would never have netted another fish. Failure, however, can be the best preparation there is when corrected by truth.

Twenty-four years ago in a high school English class I was given a



form test in grammar—the answers were multiple choice. My most glaring failure was in the section on participles. I checked as correct this sentence: “The woman was in the kitchen frying eggs in a calico dress.” What the teacher said to me the next day when she returned my paper would not be fit material for THE ALLIANCE WITNESS. But I learned that day, through failure, that one doesn’t fry eggs in a calico dress!

We learn from the failure of the disciples that the restlessness of the flesh brings failure. Our throwing out the net does not guarantee that we shall soon be frying fish.

Jesus shows Himself when men give honest answers rather than calculated excuses. “Children, have ye any meat [fish]?” “They answered him, No!” An honest confession is not only good for the soul; it is the only thing for the soul. One of our most insidious sins is pretense. Let’s quit shifting scenery in our spiritual world of make-believe. Be honest! You don’t have to feign anything. Someone has said that the three hardest words to say in the English language are “I am wrong” or “I am nothing.” Bring the ciphers of your life to Christ. He thus becomes the significant One. “Nothing of myself I bring; simply to Thy cross I cling.”

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## the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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### I Wish Thee Peace

*I wish thee peace! The earth is full of trouble—  
And days are marked by rush, and strain and test;  
And life grows one unceasing round and struggle;  
I wish thee peace! God's peace—thy heart's deep rest.*

*I wish thee peace! The peace of sins all taken—  
All cleansed away through Christ's atoning blood;  
The peace which rests untroubled and unshaken,  
Since God's redeeming grace is understood.*

*I wish thee peace! The peace of His near presence—  
The peace of glad abandon to His will;  
The peace which is of God's own heart the essence;  
The peace which reigns serene and strong and still.*

*I wish thee peace!—Peace past all understanding—  
Which comes through prayer and loving God's dear Word;  
So shall thy life be fruitful, strong, outstanding—  
And thou shalt be of service to thy Lord.*

—J. DANSON SMITH.

Confession, followed by faith, brings fullness. Jesus said, “Cast the net on the right side of the ship, and ye shall find.” The “right” side is not only direction, but disposition to do what He says. God’s way is Samuel’s choice of old: “Speak; for thy servant heareth.” Christianity’s modern counterpart to this is: “Listen, Lord; Thy servant speaketh.” We must do what the Lord says, and do it in His way. An honest appraisal of faith might be quite revealing. Many of us pray for world peace when we actually don’t have enough faith to trust the Lord for a headache.

What a glorious dawn that was for the disciples. In obedience “they cast therefore, and now they were not able to draw it [the net] for the multitude of fishes.” Jesus meets failure, but He meets success also. Obedient casting will bring its spiritual quantities. If the gospel possesses any miracle it most certainly offers the miracle of plenty. The tragedy of life is not in the things we do, but the things we do not do. Let us be certain, however, not to draw any false analogies between bigness and success. The cure for “big” mindedness is “faithful” mindedness. Roy Smith has a good illustration of this in his *Sidewalk Sermons*. He tells of two Negroes

who were working in a field near the edge of a big woods. One was a towering fellow with bulging muscles. The other was a little, scrawny chap. “What a man you is,” said the little fellow. “Do you know what I’d do ef I was as much of a man as you is?”

“What would you do, li’l man?” the big one asked without as much as turning his head.

“Why, I’d go ovah into dem woods an’ I would find me de biggest b’ar in de woods, an’ would tackle him barehanded, and tear him jaw from jaw and limb from limb.”

Slowly the big fellow turned around and looking down on the small fellow said, “Listen, li’l man. They’s plenty of little b’ars ovah in dem woods! Why don’t you go kill yo’self one of dem?”

Before we project ourselves into some big situation for the future, why not obey the Lord for the little situation at the present?

Jesus had called these disciples as they were “mending their nets” (Matt. 4:21). From the wear and tear of the past year He calls us, “for the perfecting [same word in the original as mending] of the saints.” The ultimate work of the Spirit within us is Christlikeness. May Jesus Himself again be manifested in our midst.

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# Can a Christian Commit Suicide?

By A. W. TOZER

FROM earliest times the problem of suicide has plagued mankind. No nation has been entirely free from it, though certain nations have had and still have a higher suicide rate than others.

Varying social conditions, temperament and the attitude of different cultures toward self-destruction may account for the differences in rate of suicide. In Japan, until recent times, suicide was considered an honorable act and was performed with great finesse according to a carefully prescribed ritual.

Man being free to do what he will naturally does what he wants to do as far as ability and opportunity permit. Fortunately the vast majority of men prefer life to death, so they live on as long as possible. When for any reason life becomes unbearable, death for the time appears the better choice and men commit suicide. The whole matter is highly complex, of course, but at bottom it is a simple choice between living and dying, with the individual acting as arbiter over his own destiny.

Of all persons Christians should be freest of this universal plague. The frustration, the despair, the desire for revenge that leads many to suicide have no place in the heart of a true Christian. To commit suicide a man must be at war with life, and be losing; but the Christian is not fighting circumstances. He is surrendered to the will of God and has "accepted the universe." In Christ he is winning over the world, the flesh and the devil, and no man seeks to destroy himself while he is winning.

It must be borne in mind that we speak here of the Christian who is normal mentally. Just as a Christian's

body may become ill through no fault of his own, so his mind may break down and render him unaccountable for his actions. Such a man might conceivably do himself injury or even take his own life and be wholly innocent of any voluntary wrongdoing. This is hypothetical, but my conclusions appear logical.

Over any who may be temporarily unbalanced we draw the veil of Christian charity. God in His vast love and mercy may be counted upon to act toward all such in a manner becoming Himself. We speak here only of those persons who, while they may be under great emotional strain, are yet morally accountable for their actions. The line that divides responsible conduct from any other is not always clear, but that it does exist is recognized by law and by all men of good will everywhere.

I do not raise here for mere argument's sake the question of the Christian and suicide. Indeed, for most of my life I had naïvely considered that there was no such question. Lately, however, the ethics involved in taking one's own life have come in for reappraisal in some Christian circles, and while I have not found anyone advocating suicide outright, there appear to be some who believe that sneaking out the back door of life is permissible under certain circumstances.

While it is true that there is in the Bible no specific prohibition of suicide, the fact that the act has been for centuries universally repugnant to the Christian spirit is a powerful argument against it. Whatever has been looked upon with abhorrence by Jew and Christian might well be considered evil

even if no chapter and verse can be cited declaring it so.

That a Christian in his right mind cannot commit suicide is so clear to me that I find it difficult to understand how anyone calling himself by the name of Christ could question it. The reasons back of my position are numerous. I cite a few:

Human life is a gift from God; how then can it be thrown back in God's face without insulting Him? Because it comes from God, life is precious beyond all description; how can it without sacrilege be destroyed? Each human being, though fallen, was made in the image of God; dare any man by one rash act shatter an organism made after so holy a pattern? The Christian's body is a temple of the Holy Spirit; how can he raze the dwelling place of the Spirit of God and think himself guiltless? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

It is the teaching of the Bible and has been believed by Jew and Christian, that God determines our days upon earth. The suicide wrests God's scepter from His hand and becomes lord over his own life. Is this not to emulate Lucifer who said, "I will ascend above the heights of the clouds; I will be like the most High"?

The Christian is not his own, but is bought with a price and belongs to another; the suicide kills that which is the sacred possession of Another. With what sore judgment will he be judged who dares thus to kill the property of God? The



Christian is a child of God and a member of God's household; dare he rise and slay a son of God and believe that he does no evil?

It is noteworthy that four Bible characters who wanted to die and who had good reason for being tired of living nevertheless did not dream of suicide. From a mere human standpoint Job would have been better off dead, but he suffered his afflictions in the will of God and laid no rash hand upon himself. Jonah, faulty servant of God as he was, though he prayed that he might die, did not dare to kill himself. Elijah wanted to die, but he refused to play God and take his own life. Paul admitted that he had a strong desire

to depart and be with Christ, but he waited patiently the Lord's time and at last went home in triumph.

In my rather long experience as a pastor I have known many Christians who looked forward eagerly to their release from their mortal bodies, but not one of them ever tried to hasten the day of release by an act of interference. They all endured their troubles till God willed to set them free and so glorified God in their sufferings.

As far as my memory serves me at the moment I think of but one man in the Old Testament who dared to destroy his own life. That was Saul, the man from whom God had departed and who spent his last

night in consultation with a witch. The one suicide in the New Testament was Judas, the son of perdition, who sold our Lord for thirty pieces of silver, the man into whom Satan had entered.

In addition to all this, think of the spirit of rebellion that must be in the heart of the man bent upon suicide. Think of the unbelief, the cowardice. Think of the unspeakable cruelty perpetrated upon the loved ones in the home. Think of the ruined testimony. Think of the mess left behind for a disgusted world to clean up after the act—and then try to fit such iniquitous and demoralizing conduct into the picture of a Christian. Impossible! ♦ ♦ ♦

# When Christ Is Removed

By REV. ALVIN J. MOSER

ANOTHER Christmas season is now history, and the pressures of the holiday are little more than memory. In many ways most of us are glad that the festivities are over, for while the beautiful carols and colored lights brought gaiety to our hearts, the press of material things did much to crowd the true meaning of Christmas from our lives. Somehow, the very sight of a "Merry Xmas" aroused our sincere distaste.

Yet while we were concerning ourselves that the businessmen of our community put Christ back into Christmas, we were crowding Him from our own lives. Due to the extra demands of the holiday activities, we found that our time and energy, as well as our material substance, were severely taxed. As we look back now we can see so clearly that it was those very demands, in the name of Christmas and supposedly for the sake of Christ, which in reality robbed us of our personal devotion to our Saviour.

But Christmas comes only once a year. And perhaps, as we are conscious of the subtle devices of the enemy, we may experience a fuller realization of the deeper meaning

of Christmas next year and will make more effort to retain Christ in all of our holiday activities.

There is another term very common to those who love the Lord. This term also contains the name of Christ. The activities associated with it are not confined to a specific season of the year. In this way it is unlike Christmas. But its likeness also appears, in that externally it may be exercised with a conspicuous lack of the presence of Christ. The term, as you may already have anticipated, is "Christian service."

As with Christmas, it is not the external activity or the gaiety that fades when Christ is withdrawn from Christian service. In fact, there is good reason to believe that outward zeal actually flourishes in His absence. But the depth and the spirit of the activity become superficial, for even as mere celebrating does not denote the true meaning of Christmas, neither does religious activity of itself indicate genuine Christian service.



Mr. Moser is a worker in the Southeastern District of the C. & M. A.

There is neither time for nor purpose in enumerating all the motives which prompt men to engage in what they regard as Christian service. I shall suggest only three motives in this article, and trust that the Holy Spirit may grant to us divine light and honesty in the examination of our own souls.

A *moral obligation*. Because of our conscious, or unconscious, concept of Christianity, we understand that a Christian should be a distinct type of person and ought to engage in certain specified activities. This individual concept may be based upon a clear understanding of the Word of God, or it may be a confused image made up of hearsay, example, reading and personal experience. However, it is not the concept but what the individual does in response to that concept which concerns us here.

Some people have no concept of what a Christian ought to be. They have no concern about Christianity, and no desire to live the Christian life. In others, however, there is an active attempt and often a distinct compulsion to live up to their Christian ideal. Such a person may ex-



perience severe dislike for teaching a Sunday school class. Out of sheer duty he feels compelled to act in keeping with his Christian ideal. Another person may suffer bitter agony as he places his gift on the offering plate each Sunday morning. Yet he feels a moral obligation to tithe his substance, and therefore he continues this practice.

Now it should be noted that we are not objecting to the act, but only to the motive. That those who are capable should teach in Sunday school and that all Christians should tithe is not in question. But when one teaches only out of a sense of obligation, and when another tithes simply because he feels morally bound to do so, Christ is thereby removed from Christian service. The external activity remains, but the depth and the spirit are of the flesh.

In reality such a person is confessing that his time, his talents and his goods belong to himself alone. His own will is still on the throne. He will give and he will serve, but only because he feels that God demands it. He is moved by a grudging spirit, and under such circumstances it is not to be wondered that the Spirit of Christ is quenched and the supernatural is withdrawn.

Let us realize once again that we entered this world stripped and naked, and we have no claim whatsoever to that which we call our own. He who would serve God merely from a sense of moral obligation is in reality serving only himself, for he regards himself the creator and the possessor of his substance.

*A selfish ritual.* As has been previously mentioned, each one of us has framed within his own mind an ideal of what a Christian should be. If properly conceived, that ideal would be in accord with all that we can know and understand of the person of Christ.

A false concept of the ideal is a delusion to those who hold it. Some people believe that the more a person conforms to his ideal of Christ, the "better" Christian he makes of himself, and the greater favor he deserves from God. A common manifestation of this notion is observed in the prayer of those who seek to "remind" God of their own (or another's) faithful service as a claim

for the healing of their bodies, or for some other divine favor.

Such persons not only think they deserve God's favor, but they also merit the respect and admiration of the church at large. While the two objectives may be worlds apart, the person who seeks God's favor on the merit of his own service and the businessman who solicits the patronage of the congregation by serving as a church officer are both acting from the same motive. Christ is not in their service, and what they do springs from the carnal ambition of the flesh to make God and the church their debtors.

Again it must be said that faithful service as a church officer is desirable. And to beseech God on behalf of our physical needs is not only permissible but scripturally enjoined. But thanks be to God that we need not petition Him on the basis of our own unworthy service. Instead, we may approach His throne in full assurance, pleading the merit and full provision of our crucified and risen Lord.

May God help us to understand that Christian service is *not* doing God a favor. Nor is it a means whereby we escape judgment or make Him a debtor to grant our desires. Rather it is a glorious privilege which He has afforded to those who love Him. He has called us and chosen us to serve Him. But this He has done out of love, not out of necessity!

*A spontaneous life.* Again we approach our concept of what a Christian ought to be with the simple statement that he should be like Christ. This objective is ever the same for every sincere Christian. But just what do we mean when we say that a person should be like Christ? Is it to speak as He would speak and to act as He would act? This, without question, is an essential part of it. But there is more,



### WITNESS Index Available

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for Christlikeness is not merely an external thing. If we could speak with the tongues of men and of angels, if we could discover all mysteries, if we could bestow all our goods to feed the poor—and do it all without a pure motive it would profit us nothing.

Mere external observance, attempting to speak and to act as Jesus did, is far, far short of the scriptural standard. God makes it very plain to us in His Word that even a supposedly good act, issuing from a selfish motive, is an abomination in His sight. It is not enough that the outside appear white. It is essential that the inward parts be cleansed and pure as well. Our motives must also be the motives of Christ if we are to be truly Christlike.

We have already observed that when Christian service is performed as an obligation or as a ritual it springs from an impure and un-Christlike motive. This is Christian service with Christ removed. The effect upon us is much the same as a Christless Christmas: a swirl of activity, a glitter of bright lights, but only emptiness and vanity in the end.

Let's put Christ back into our Christian service. Not only in the sense that we talk of "doing this for the glory of God" or "saying this for His praise," but in the sense that every activity of our life springs from honest, Christlike motives. This can only be done as the Holy Spirit enables us to look beyond our words and deeds to understand the reasons which prompt our activities. If they are selfish and carnal, let us not excuse them by the seemingly good external manifestations. Instead, let us confess that an evil tree can bring forth only evil fruit, and that pure water cannot flow from a polluted spring.

Let us not permit our religious activity to hinder us from returning to Calvary where we may die with Christ to every evil motive, and come forth in newness of life to serve Him. It is when Christ is Lord and Master in our lives that Christian service is more than mere words and deeds. It is truly a spontaneous life of fellowship with Him, the life of Christ being expressed through us in word, deed and thought. ♦ ♦ ♦



# The Wedding— Christian or Pagan?

By DR. KENNETH L. MILES



H. ARMSTRONG ROBERTS

MARTIN LUTHER declared, "Rising early and marrying young are what no man ever repents of." Defying the Roman Church and its celibacy vows, Dr. Luther followed the Biblical order and entered into the divinely instituted relationship of marriage.

Did not Jehovah say, "It is not good that man should be alone"? Listen not, then, to Henry Mayhew in *Punch's Almanac*, when he quips, "Advice to those about to marry—don't!" Some disjointed souls have affirmed that singleness is bliss and marriage is a blister. Don't believe it. In Paradise before the Fall God instituted marriage. Jesus Christ first wrought a miracle to bless a wedding feast.

Second only to the hallowed hush that comes over a congregation when a sinner stands at the altar in the act of repenting and receiving is the charged atmosphere when two Christian young people take their places at the church altar for the purpose of publicly exchanging the nuptial vows. First the bridegroom enters. Later, slowly and beautifully, the bride comes forward and takes her place at her fiancé's side. Next the minister recites the vows, assuming the concurrence of the bridal couple. Together then they turn to face the world as one. Actually, the relationship consists of a triangle—husband,

wife and God embarking together in blessed union.

It is not the rightness or wrongness of the marriage principle that occasions concern, but rather it is the nature of the wedding itself which invites our rethinking. *Are Christian weddings in this mid-twentieth century really Christian?*

A father in one of our lively evangelical churches told me that he recently spent nine hundred dollars when his daughter was married. When this incident was recounted in a bull session among fellow college professors, the reaction swept my breath away. One father had put out two thousand dollars and the other five who spoke on the matter cited similar sums. The question arises: Is it right?

At the risk of being dubbed "antiquated" or a "wet blanket," this minister must frankly admit that the wholesale subscribing to "correct" social forms at Christian weddings has him worried. Everyone involved becomes so tied in knots of nerves lest he shall be out of step, seat the relatives in the wrong chronology, fail to hand the bride's flowers over,

emerge from the dressing room at the incorrect time, drop the ring, confuse the ritual, and so on, that the occasion tends to lose its spiritual foundations. Undeniably, if ever two young people should be concentrating on God and the spiritual implications of wedlock, it is at this time. Any wrappings and trappings, tinsel and tenseness which preclude such reverential thoughtfulness are clearly in the way and should be removed with the energy of a Nehemiah who, marking a hybrid transgressor, said, "I chased him from me" (13:28).

Have you noticed how continuous is the stress of the Scriptures upon simplicity in contrast to sophistication? Vain show, world conformity—"stretched forth necks . . . , walking and mincing as they go. . . . The chains, and the bracelets, and the mufflers, the bonnets, . . . and the earrings, . . . the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils" (Isa. 3:16-23)—God is unalterably against it. Rather, He says, "Let it not be that outward adorning . . . but let it be the hidden man of the heart" (1 Pet. 3:3, 4).

In contradistinction to Peter's warning, what style and splash are witnessed at many modern weddings in churches avowedly orthodox in

(Continued on page 19)

*The pastor of the Ballard Baptist Church in Seattle, Wash., poses a question that demands serious thought from Christian young people and from their pastors.*





DAVID R. ENLOW, Editor

## AT HOME

**Graham Crusade for Indianapolis:** A month-long Billy Graham evangelistic crusade is scheduled to be held at the Coliseum on the Indiana State Fairgrounds, Indianapolis, beginning October 6, 1959.

**Church leaders map expansion drive:** In the next twenty years the Chicago metropolitan area will require 900 new Protestant churches at a cost of \$600,000,000, according to an estimate of the Church Federation of Greater Chicago. Dr. John A. Gardner, federation official, disclosed the construction needs at the group's second annual meeting.

**Lutherans in new tract program:** A new tract program has been introduced by the Lutheran Church—Missouri Synod. Tract clubs known as "sowers clubs" will be organized throughout the United States to conduct a year-round campaign of tract distribution. The new program is designed to reach the public with the teachings of the Lutheran Church.

## ABROAD

**New policy in Singapore:** The Ministry of Education in Singapore has issued a decree permitting nearly 100,000 children in public schools to receive instruction either in formal religion or in ethics, beginning January 1. Purpose of the decree, it was stated, is to help combat juvenile delinquency and resist Communism.

**Philippine Crusade wins many to Christ:** The "Legaspi Crusade," conducted by Filipino Evangelist Gregorio Tingson and gospel soloist Norman Nelson in November, has made a "mighty gospel impact" in Legaspi, Albay. Over three hundred decisions for Christ were reported.

**Indian Seminary notes progress:** In the five years since its founding in 1953, the Union Biblical Seminary at Yeotmal, India, has made real strides. In 1953 there were eight missions and two church organizations represented on the board, with thirty-two students instructed by eight teachers. In the latest school year there were twelve missions and six church-related organizations; one hundred students and ten full-time teachers, seven part-time teachers, and seven full-time staff members. The faculty and staff represent eight

denominations and come from five countries. The student body comes from thirty-three denominations.

**Filipinos active in Bible distribution:** Rev. Angel B. Taglucop, secretary of the Philippine Bible House, agency of the American Bible Society, reported that a total of 139,410 volumes on portions of the Bible were distributed during the last twelve-month period.

**Recognition of Red China "compromise":** The chaplain of Madame Chiang Kai-shek's Chinese Christian Women's Prayer Group, on Taipei, labeled the call for recognition of Red China compromise with Communism prepared by men who have no understanding of the worldwide implications of activity in the Far East. Rev. John H. F. Hsieh said, "Communism denies the existence of God and any recognition of a Communist-dominated country by the free world is a compromise contrary to the specific teachings of the Holy Scriptures."

## MISSIONS

**More than 25,000 missionaries serving:** U. S. and Canadian boards now support a total of 25,058 missionaries outside the border of the two countries. Foreign missions is a \$150,000,000 per annum enterprise. Sub-Saharan Africa has nearly one-third of all missionaries from the United States. There are more North American mission boards (ninety-seven) represented in Japan than in any other country.

**Gramophones for New Guinea:** The first of 500 gramophones (Austraphones) have reached their destination in Dutch New Guinea as the beginning of a program sponsored by Gospel Recordings, Inc., to place a permanent witness in New Guinea villages. These gramophones will be placed one to a village and gospel records in the local dialect will be supplied. The total tribes reached will be 170.

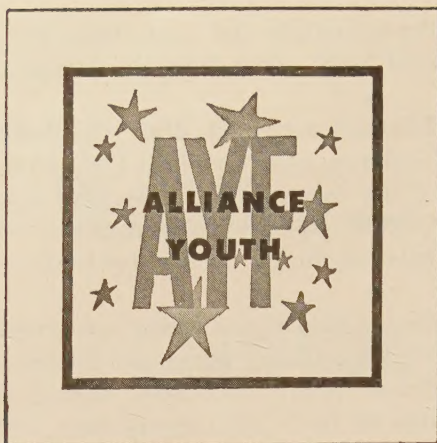
## THE PRESS

**Magazine suspends publication:** The sponsors of *Verbo*, Latin American magazine, are seeking a new formula that will ensure adequate circulation and sound spiritual results for the publication, according to an announcement made jointly by the Latin America Mission and the Conservative Baptist Home Mission Society. After eighteen months of decreasing sales and lukewarm response from the public, the publication of *Verbo* was suspended with the December issue pending study of a more effective evangelistic format.

## SIGNS OF THE TIMES

**Lutheran pastors liberalize dancing position:** Pastors of the Lutheran Church-Missouri Synod in the St. Louis area have liberalized their stand on dancing. The St. Louis Lutheran Pastoral Conference adopted a statement declaring that social dancing is permissible for young Lutherans "if properly supervised."





WELDON B. BLACKFORD, Editor

## What Are You Reading?

BY REV. WALTER E. ISENHOUR

It is reasonable to believe that reading cheap literature is never elevating and uplifting to the mind and morals of man. Whatever the mind feeds upon naturally has its effect in one's life.

We have no doubt but that the cheap, shoddy, trashy literature found in our nation today is one of the leading causes of juvenile delinquency. Young people find themselves on dangerous moral ground when they seek fiction that offers little or no moral uplift, such as degrading love stories, sex books and crime-riddled "funnies," that which excites the mind, or arouses passions, and keeps one from thinking clean, noble thoughts. Mentally, morally and spiritually he is on the wrong road in life. If there is not a radical turning about morally, the road of reading bad literature will eventually and finally lead to defeat and destruction in the lives of countless more thousands of youth.

Not only does a cheap and poor class of books and reading matter have its effect mentally, morally and spiritually, but also physically. Bad and ruinous habits oftentimes come as a result of feeding the mind on that which is morally poisonous. Thoughts control the body, and if one's thinking is of an evil, low and degrading nature it may bring on habits that rob one of health and strength and greatly shorten life. We believe this is true in many instances. Moral wrecks are oftentimes physical wrecks.

The advice Paul gave to the young man Timothy almost two thousand years ago is just as appropriate for the youth of today. He wrote to Timothy, "Keep thyself pure" (1 Ep. 5:22). Whosoever keeps his mind, heart and spirit pure, by the marvelous grace of God and the indwelling of the Holy Spirit, will never regret it. He will save himself from a thousand heartaches and regrets as the years go by, and will wield an influence that shall bless his fellow men and live on as a monument to his memory when he is gone.

Not only that, but he who keeps his mind, heart and affections on God and heaven can realize that he is laying up treasures where moth and rust cannot corrupt, and where thieves cannot break through and steal; that he may be helping his fellow men upward and heavenward. The life he lives will be a life of soulwinning instead of one that is soul-wrecking.

It is a deplorable fact that many writers and publishers sell to the youth of our country, as well as to those who are more advanced in years, literature that is injurious and ruinous. They sell it for the money they get out of it. Money is placed before the morals and souls of mankind. Paul said, "The love of money is the root of all evil" (1 Tim. 6:10), and we see this manifested in quite a measure by the publication of indecent literature.

As for my part, I would much rather write and compose that which

is clean and wholesome, as well as soul-saving, and give it to mankind free of charge, than write that which is a curse to mankind and get rich. There is something in life far better than money; it is a clear conscience, a Christian experience, a life set on heaven, and an influence that God approves and that is a blessing to one's country.

As a minister of the gospel I have many things to be thankful for, and among these is the fact that I started early in life to read the best in literature. The Bible became my first choice in good reading after I became a Christian.

As I near by seventieth birthday I am praising God because I gave my life to Him when I was young and cultivated a taste for clean literature. My advice to the youth of our land is to obey the Master when He said, "Seek ye first the kingdom of God, and his righteousness." Read and heed His Holy Word and the very best in good literature.

### Here's An Idea

The following paragraph was received in a letter from Mrs. Carolyn W. Munger, of the Donegal (Pa.) C. & M. A. church.

"There are young people who do not seem to be interested in spending money for an AYF pin (the new ones are really beautiful). Our AYF has offered a new AYF pin free to each one who has a perfect attendance in AYF for fourteen Sundays. If absent, the person must learn perfectly five memory verses per week. We also presented two AYF pins to past faithful leaders."

### AYF Program Calendar Note

The AYF Program Calendar will not be available for 1959. The calendar is being revised, and the 1960 edition will be released by the district youth secretaries during the 1959 Prayer Conferences, without charge to the local AYFs.

### 1959 AYF Theme

The 1959 theme for our Alliance Youth Fellowships is "Upward-Onward." "Upward with Christ—Onward for AYF" is our spiritual objective. AYFers are urged to plan their programs for this objective and dedicate their lives to our new theme.



## THE FOREIGN FIELDS

### Mastering First Steps to Reading

By REV. R. E. COOK, *Gabon*

This is a day of rejoicing for the people at Niali!

At times, as I sit here typing, I can hear snatches of gospel songs coming from the catechist's house nearby. Then I hear praises to the Lord for His goodness, and again, the sound of someone exhorting a fellow Christian to be strong in the Lord.

These folk have cause to rejoice. Besides having done the "impossible" by building their own church in the village, they have just had the joy of spending a full week in special services, Bible studies and reading classes.

They still can hardly believe their eyes when they look at that church building. When they are complimented on their accomplishment or told how other villages are taking courage from their example they look at one another in amazement. They behave as though they think we must be talking about some other group of people. It is true that there is much more work to be done. They still have to fill in the dirt floor, do some plastering and a few other things. But the fact is that the building is up and they are able to meet in it, with room for all who want to come. Last Sunday there was a record crowd of eighty-six for the morning service.

The week of classes has been a time of blessing. For the women to leave their plantations was in itself a victory. This is the season when the planting must be done, but all agreed to give their mornings to the planting of the Word and leave the

planting of their seeds until the afternoon. The first morning was such a blessing to them that they all reappeared at two o'clock for an afternoon session with the syllable chart. This continued for the entire week.

Forty men and women attended the classes regularly. It was touching to see their dependence on the Lord to help them read His Word. This was especially true of the older ones. They really needed His help, for most of them were between thirty and sixty years of age. After one woman had done her best at naming the syllables on the beginners' chart she said, "The Lord Jesus is here and He is going to help us learn." Every prayer during the week included a petition to the Lord to open their understanding.

And the Lord did help them! Today two people who had never studied a syllable before and one who had had just a few lessons were able to read twenty simple sentences of this sort, "Dick. See Dick. See Dick run." In these they were using five syllables. Almost all of them could pick out the separate syllables but found it difficult to join them together and get the full meaning. One thing they all had in common: a desire that another week of classes be held soon.

Today and tomorrow people who came in from nearby villages will be returning to their homes, and Monday the women will be back to

their planting. But things will be different! Women who have been laughed at by their husbands and others, saying they would never be able to read, have been encouraged to believe that they *can* read God's Word. There will be a difference, too, for those who have been especially helped through the study of Hebrews and other portions of the Word. But most of all will be the difference in the three who this week gave their hearts to the Lord Jesus Christ. The difference in their lives will be as great as the difference between darkness and Light, death and Life.

### A Ministry in Government Camps

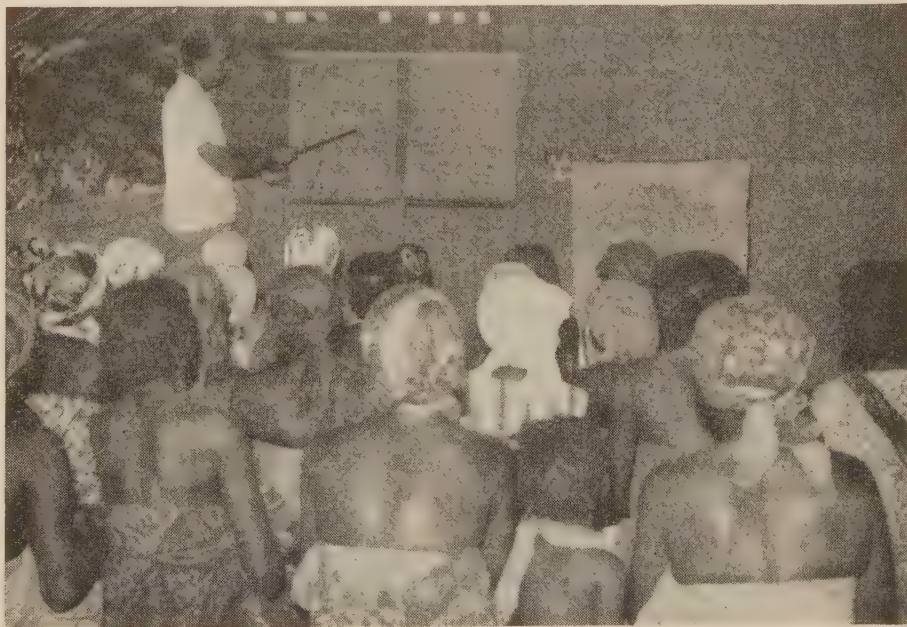
By REV. D. P. GATHANY, *Congo*

One of the most important phases of our work at Vungu is in the sixty-five camps of this area. One couple cannot adequately minister in all these camps and also reach the numerous villages. Nevertheless we do have the joy of ministering in many of them and seeing the working of the Lord. One of the larger camps, Cobelfruit, near Lufu, has a thriving church, and this year we were able to start a primary school there. We have mission schools and encouraging works in two other large camps, Raypens and Bivor.

The growth of our church in large Camp Kimbwindi in the Lukula territory is encouraging. My heart

*Reading class for women at Niali, Gabon, with Mr. Cook teaching*

R. E. COOK







Gujarat Mission Conference: FIRST ROW (l. to r.): Mrs. K. Kose, Mr. Kose (chairman), Rev. David McKee (guest), Mr. P. Morris, Mrs. Morris. SECOND ROW: Miss R. E. Blews, Mrs. J. Garrison, Mrs. J. Evans, Mrs. E. Jacober, Mrs. E. Entz, Miss L. Burley. THIRD ROW: Messrs. Garrison, Evans, Jacober, Entz.

has rejoiced as I have preached to large audiences there and have seen the hunger of those people for the Word of God. At present a native pastor is caring for the work in that camp and the surrounding area. The Belgian director and his wife, though Catholic, are very friendly and encourage our efforts. Recently they attended a baptismal service.

The Kibota area (Boma Territory), where there are numerous camps, is a fruitful field of endeavor. Some time back I preached to a great throng of camp employees in Camp Tile. The singing was inspiring, and the special groups which sang far exceeded the usual native talent. We have the first and second grades of primary school in the central camp of Sabac. Churches have been built in other camps and groups of believers meet regularly for worship.

Thus far we have not been able to gain permission for a school and we don't even have a qualified worker in the new camp which is being built at Inga on the Congo River. Our hope is that we may be able to secure permission to build a station and place missionaries there. According to a recent report in the Congo Mission News, Sydelco (or Inga) "is a colossal scheme for the largest hydroelectric plant in the world which will harness the waters of the sixth longest river in the world, the Congo. . . . Such a scheme will revolutionize life throughout Congo and especially in the Lower Congo. It will mean the introduction of many industries into this part of the country and make possible the sale of electric power within the

colony and to neighboring colonies at a very low price. It will also change the whole structure of the country. Thousands of workmen will have to be brought into the area to man the industrial enterprises."

We have heard the estimated number of residents at Camp Sydelco alone will be from 20,000 to 200,000. This project has been approved by the Belgian Parliament and has been signed and sealed by King Baudouin. It is a reality in the making and not just a dream of what might be done. Can we ignore this tremendous responsibility? We feel that it must be met, and now is the time to act. Already there is a large camp with many resident workers. We have begun investigating the possibility of obtaining a site for a station, and we trust that permission will be given by those in charge of the camp and by the government. Pray for this urgent need and then that everything will be supplied that is necessary for building there.



### Quotes from Our Contemporaries

Serving the Lord out of love is the subject of an article in the *Covenant Weekly* by EUGENE LUNDBERG, who says:

*"Our Lord calls upon us to take up our cross and to live a life of self-denial. To the outsider, this seems like a call to a sad, austere existence. But sacrifice rendered for a person or cause that we love is not a hardship but a joy. The greatest power in the world is self-sacrifice motivated by love."*

## Looking from the Top

By MRS. E. G. JACOB, *India*

Guest speaker at the annual conference for the Gujarat Mission of India was Rev. David McKee, of Ireland. His messages helped us get above the plains of labor, trial and burden. On the heights of inspiration we gained a fresh view of Christ in all His glory and splendor. Our hearts were moved and we spent hours in prayer. The mountaintop, said Mr. McKee, is a place of exposure, a place of vision, a place of covenant and a place of consecration.

Why must missionaries have an annual conference, and what do they do? At our first evening meeting, the chairman read a survey of the field, reviewing work which had been done, suggesting ways of making our missionary ministry more effective, proposing plans for the future. The next morning was spent in prayer. Thereafter, each morning and afternoon following a devotional service we held business sessions. Committees were elected, finances reviewed and the year's budget approved. We discussed property and the value of chemical protection against wood-hungry white ants. We talked over our school's problems, heard a report on adult literacy, appointed a committee to investigate the possibilities of a radio ministry, divided the literature program into two parts—production and distribution. Our aim was to increase efficiency not only in the mechanics of missionary work, but in "ways and means" of spreading the gospel.

Our new missionary baby, Marvin Paul Entz, six weeks old, was dedicated to the Lord at the eight o'clock Communion service Sunday. Then we joined the Indian Christians in morning worship. Several Hindus came in to sit cross-legged on the brown fiber mats and listen to the message. At the close of the service one of them was saved. He asked for another meeting that evening, that he might understand more, and the next day came back again for still another.

A shining-faced Christian named Mr. Matthews was staying on the conference grounds at Mehmedabad. He is from South India and is now here studying Gujarati in order to



go to East Africa as a missionary to our people there. He spoke in English of the blessing which the meetings had been to his heart. Our last evening was reserved for personal testimonies, interspersed with special music. Through it all shone the glory of Christ as we described our experiences of the year, for we were looking "from the top" (Song of Sol. 4:8).

As we packed our bedrolls and bags to return by jeep, car, train and oxcart through the dusty roads to our stations, we carried in our hearts new faith, born of the message in Ezekiel 37. We "look from the top" and what do we see? The "valley of dry bones." Dead bones of our once spiritually alive church. Men and women in India dead in trespasses and sin. We ask, "Can these bones live?" God answers, "Ye shall live . . . and they lived!"

## The Forgotten Chinese

By REV. C. C. FOWLER, *Viet Nam*

At the end of a long, hard trail and after many days' journey deep into the interior, the missionary in the Far East is often astonished to find that sewing machines, soda pop, and the oil company have long preceded him. He is amazed to discover further that the man using the sewing machine, pouring the pop or pumping the gas is a pleasant, ambitious Chinese—unquestionably the greatest merchant of the Orient.

Generations back the ancestors of these ambitious business people migrated thousands of miles from their overcrowded homeland in order to make a living. They multiplied and prospered so consistently that today they constitute a nation within every Far Eastern nation and comprise a tightly packed, separate entity, too often overlooked by missionaries because they are not the "people of the land."

To the task of foreign missions these Chinese migrants present many problems. Because they are scattered and have penetrated far into the most remote corners of these Asian lands, because they are acquainted with only the market vocabulary of the languages, because among their own race they struggle with three entirely different Chinese languages—Cantonese, Swatowese and Fukien-

ese, and because they are so thoroughly enwrapped in their business adventures that they have "no leisure time" to stop and listen to the gospel story, these people are exceedingly difficult to evangelize.

But what is being done for the one million Chinese in Viet Nam? In Saigon, where one-half of this million Chinese reside, our Mission has one church, one missionary couple, one Chinese pastor and one Chinese Bible woman. In the interior cities and country villages, where the other one-half million Chinese are scattered, there are as yet no missionaries, no native workers, no churches, and only a handful of isolated Christians. We call your attention to this tremendous need, this sad neglect.

What shall we do? It is not enough to say, "Let the Vietnamese national church evangelize these Chinese." Nor can we look to the already overloaded Saigon staff to take an occasional trip into these great areas. Missionaries and native workers familiar with the customs and fluent in the language are a must. We have appealed to Hong Kong to send the Chinese workers. We appeal to you in America to send the missionaries. But most of all, we urge you to pray, to trust, to sacrifice much until in the cities, in the interior and up the coast of free Viet Nam there will not remain one forgotten Chinese.

A Thai countrywoman

W. W. CONLEY



## The Key to Ban Doht

By REV. W. D. HARDY, *Thailand*

Mr. Gaow, a zealous Christian, had been witnessing in his home village of Ban Doht. He invited us to visit the village to tell his relatives and friends more of the gospel story. When we went, we received a cool reception from the village chief, Mr. Gaow's elder brother, though most of the villagers were friendly. In the next two years we went back many times. Little by little the chief became more friendly, inviting us to sit on his porch and tell about this new way of life.

For several months heavy rains prevented us from visiting Ban Doht. Finally the water in the fields soaked into the ground and once again we could travel the oxcart trails. How surprised we were to see such a change of attitude in both the people and their chief! No one, it seemed, wanted to talk with us.

We stayed only a couple of hours, distributing tracts, and then went to another village, Ban Jum Bah, and had our first good contact with the people there. After we had visited this village a few times, several people were saved, including the daughter of the district chief.

One day at Ban Jum Bah a young man stopped and listened as we taught the people. When the invitation was given, he said that he wanted to accept the Lord.

"Have you ever heard this message before?" I asked him.

"No, but I have received tracts," was his answer.

I feared that he did not yet understand, but he insisted that he understood and wanted to accept Jesus right then. After further conversation he prayed the penitent's prayer. How surprised and happy we were when we learned that this man, Mr. See, came from Ban Doht! Is this God's way of opening up that village again? We have not been able to revisit Mr. See or that area because of the rains.

Since he is the only Christian in his own village, Mr. See is worshipping with the Christians of Ban Jum Bah. Won't you pray with us that God will use this lone witness in his village of Ban Doht, and that there will be much fruit from the seed that has been sown there?





Rev. C. M. Seale, pastor of the Gadsden (Ala.) Alliance Church, with a group of his workers who earned the Certificate of Progress award for having completed the first four courses required in the Alliance training program. Mrs. Seale, third from left, front row, is holding the framed Certificate. Miss Ernie Hall displays the Standard Achievement Poster given to the church by the National Sunday School Office, while Sunday School Superintendent Max Campbell holds the shield, highest award for a Standard Sunday school in the Southeastern District. Mrs. Guy M. Scales is center front.

## Leadership Training and What It Did for Gadsden, Alabama

Rev. C. M. Seale is an enthusiastic advocate of Leadership Training in the local church.

He says, "Leadership Training has meant a great deal in our church. I agree with Marion Lawrance who said, 'The greatest need in the church today is for trained teachers who will put the whole mind into preparation, the whole soul into presentation and the whole life into illustration.'

"We have seen a difference in our teachers who have taken the training courses. There is a difference in attitude and faithfulness as well as in the presentation of the lesson. All of our teachers have taken one or more of the four courses offered in our church during the past four years. We have taught *Charting the Course*, *How to Teach*, *Christian Doctrine* and *Outline Studies in the Old Testament*. Each of these has made a contribution to effective work in our church. Our Sunday school enrollment has climbed from 104 in 1954 to 194 in 1958. I believe our training program has created a desire on the part of our workers to attain the Standard and really enlarge our Sunday school attendance."

From Mrs. Guy Scales, teacher in the Junior Department, we have this word: "It (Leadership Training) has revived my soul. Each new course was a challenge to me to be found more faithful and fruitful in my service to the Lord through my Sunday school ministry. Leadership Training has helped me to draw out the truths of Scripture and present them to my pupils in a way that they better understand. I believe that the training program is responsible for the growth that we have realized in almost every department of our Sunday school."

The Gadsden Alliance Church is the first church, along with Renville, Minnesota, to receive the Certificate of Progress award for its workers. Eleven people qualified, while in Renville there were five.

### TRAINING—THE LEADER'S RESPONSIBILITY TO HIS LORD

The great cry in our churches today is for leadership, true, Spirit-filled, Christian leadership and, yes, trained leadership. Surely Calvary puts us in deep debt to Him who loved us and gave Himself for us. As we present ourselves and our talents to the Lord, may it not be just

our best, but the best we can become!

New Testament leadership training goes back to the school of the disciples. For three years they were trained by the Master Teacher, and coupled with that training was the command to tarry for enduement from above which would make their ministry fruitful.

To every Christian comes the responsibility of a life so lived that he can say with the apostle Paul, "Be ye followers of me, even as I also am of Christ." This is leadership indeed. This is a solemn responsibility which not only calls for a holy life, but for a leader so trained that he is a workman who "needeth not to be ashamed."

### TRAINING—THE LEADER'S RESPONSIBILITY TO OTHERS

If training has been vital in the past it is infinitely more so today. Labor, business and all professions demand an increasingly higher standard. "Education for the masses" has become more and more a reality until colleges and professional schools are crowded to capacity.

In the face of these developments alone, the demand for an increased emphasis on training our workers is not only expected but is imperative. We rightly insist on very strict standards for the professional training of doctors, lawyers and dentists. How can we offer any less to those we seek to teach and to Christ?

### WHAT LEADERSHIP TRAINING CAN DO FOR YOU

Leadership Training can enrich the lives of your teachers and make their work more fruitful. It can strengthen your school and make its outreach more effective. To date approximately 500 classes have been held and 5,250 credits issued in the Alliance Training Program. Why not plan now for a course for your workers to begin in February?

Write the National Sunday School Office, 260 West 44th Street, New York 36, New York, for a free brochure.

## THE GROWING SUNDAY SCHOOL





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

### To the Fields

*Rev. and Mrs. L. L. Kroh* and children, Laird, Jr., Joanna and Stephen, left New York by plane on December 29, returning to Israel for their second term.

*Mr. H. M. Bromley* left San Francisco by plane December 30, returning to New Guinea for his second term. He met *Mrs. Bromley*, who left the United States on December 1, in Australia.

*Rev. F. A. Smith* sailed from New York January 2, returning to Colombia for his fourth term. Mrs. Smith is taking a six-month leave of absence to complete her degree work and is remaining in the homeland with the children.

*Rev. and Mrs. L. D. Wright* and son, Timothy, sailed from New Orleans on January 7 for their third term in French West Africa. Their other son, Larry, is remaining in the homeland to complete his education. The Wrights will be stationed at Mamou.

### On Furlough

*Rev. and Mrs. E. C. Eck* and children, Eric, Judith and John, arrived in New York December 23, having completed their third term of service in Chile.

### Dr. Turner's Itinerary

Dr. and Mrs. H. L. Turner are continuing their ministry in Viet Nam through the next month. After visiting Tourane and Nhatrang during the first two weeks of January, they were scheduled for meetings in Banmethuot (Tribes) January 14-21, and at Dalat (Tribes and Vietnamese) January 21-28. They will appreciate the continued prayers of our readers.

### Rev. L. L. King on Deputation

Rev. Louis L. King, Foreign Secretary, left New York on January 2 for a deputation to Africa.

En route he will hold a meeting with the Holland-Belgian Alliance Committee, and then go to France, where our Society has been invited to seek ways and means of establishing an Alliance Fellowship similar to that in Holland.

From France he will proceed to our three missions in French West Africa (Ivory Coast, Guinea and the Sudan) where he will minister to the pastors in conference and also the missionaries in their annual meeting. After a brief visit in Gabon and the Congo he will return to New York about March 18.

### Dr. Brown Visits Latin America

Dr. R. R. Brown, of Omaha, Nebr., left on Christmas Day for ministry in Latin America. After speaking at the Chile Keswick conference (December 27-January 8), he planned to spend three days in Buenos Aires, Argentina. In Peru he will visit Lima, Tournavista and Iquitos, and in Ecuador he will have ministry in Guayaquil and Quito. He expects to return January 22.

### The New Generation

To *Rev. and Mrs. Roy R. Wilson*, Houston, Pa., a daughter, Jeanne Louise, on October 20, 1958.

To *Mr. and Mrs. Homer L. Henkel*, Butler, Pa., a daughter, Grace Louise, on November 5.

To *Rev. and Mrs. William D. Parrish*, Richmond, Va., a daughter, Cynthia Ruth, on November 21.

To *Rev. and Mrs. Charles W. Shep-son*, Commack, N. Y., a son, Gary Wayne, on December 6, 1958.

To *Rev. and Mrs. D. C. Gibbons*, on furlough from New Guinea, a daughter, Loretta Joy, on December 20, 1958.

To *Mr. and Mrs. Gordon Loftson*, Quito, Ecuador, a daughter, Carol Jean, on December 28, 1958.

To *Mr. and Mrs. George W. Love-lace*, La Salle, Mich., a son, Paul Thaddaeus, on December 4, 1958.

To *Mr. and Mrs. Harold Schlaegel*, Salamanca, N. Y., a son, Harold Douglas, on December 14, 1958.

To *Mr. and Mrs. Stanley W. Goble*, Kenmore, N. Y., a daughter, Sara Rose, on November 4, 1958.

### Revival Held at Shinglehouse, Pa.

Rev. Roland Gray, Sr., held revival meetings in November in the Alliance Church at Shinglehouse, Pa., with more than thirty different persons seeking

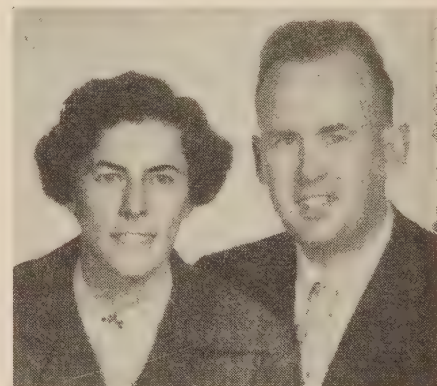
the Lord at the altar for spiritual needs. Others sought the Lord for healing.

### Cortland, N. Y., Church Has Revival

Rev. Paul A. Hokanson conducted a series of meetings recently in the Alliance Church at Cortland, N. Y., with God honoring the prayers of His people by sending genuine revival. The pastor, Rev. Charles Wilson, reports lasting results in the lives of those touched of God under the ministry of the Spirit-anointed evangelist. Several testified that never before had they seen God work as He did during the campaign. Christians were led to repent and seek God.

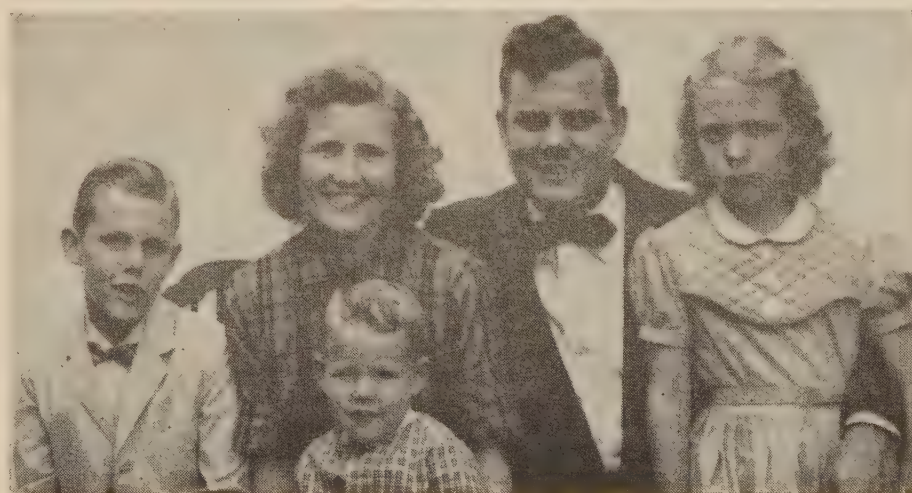
### Revival at Kindersley, Sask.

The Kindersley, Sask., C. & M. A. Church experienced a mighty visitation of God during recent revival meetings held with Rev. R. G. Simpson, evangelist. Writes the pastor, Rev. K. G. Jasper, "Night after night the interest grew and visitors crowded in, as well as the faithful worshipping crowd. Many persons were saved and others received definite physical help in answer to prayer." One evening Mr. Simpson spoke on the filling of the Holy Spirit, and at the close of the service the altar was lined with many who sought this needed power.



*Mr. and Mrs. H. Myron Bromley*  
New Guinea

*Rev. and Mrs. Laird L. Kroh and family, Israel*





## South Pacific Ladies Hold Rallies

All five areas of the South Pacific District held rallies of the women's missionary prayer bands during October, with speakers representing India, China, the Philippines and Indonesia. All stressed the urgent need for intercessors and each rally was highlighted by a season of prayer. The largest area, the southern, had a roll call of 251. Awards for publicity posters went to the Dawson Church, San Diego; San Bernardino, and Richmond.

## Belvidere, N. J., Church Experiences Revival

The Alliance Church at Belvidere, N. J., enjoyed a season of refreshing from the Lord during a revival campaign held with Rev. Charles Denhart, of Youngstown, Ohio. The attendance and interest increased during the one-week series of meetings until the little church was filled. The members worked diligently at inviting and bringing in visitors. Writes the pastor, Rev. Walton Hanna, "The presence of the Holy Spirit was felt at all the services and there seemed to be an unusual oneness and spirit of conviction present."

Much prayer preceded and accompanied the services. At an early morning prayer meeting there were often six or more Christians out at 6:30 praying for an outpouring of the Holy Spirit. Prior to each evening service a special prayer meeting was held. On the closing Sunday morning many sought God, manifesting real brokenness and seeking the infilling of the Holy Spirit. God also worked in the homes of the community. The spirit of revival continues, and the prayer meeting attendance has doubled.

## Memorial Home in Texas

For many years Rev. and Mrs. Stanley Waldron, workers of the Southwestern District, felt there was a need for the establishment of a home in Texas to provide Christian care and companionship for elderly members and workers of the Alliance. While serving as the pastor of the McAllen Alliance Church Mr. Waldron shared this burden with a few friends. Some time later a stranger donated property, the proceeds of which were to be used for this purpose. Then a prayer warrior in the McAllen congregation desired to be used of God to begin such a project and gave her property for this use; time had arrived for organization.

A board of directors made up of Alliance members applied for a state charter and the Haven of Rest Memorial Home was established. A spacious home located on more than five acres was purchased and a development program has been in progress since June, 1956. The remodeled unit will accommodate thirty guests. Two smaller dwellings add to the capacity.

Plans call for the erection of cottages for retired Christian persons who desire to live in a warm climate and Christian

atmosphere. It is also planned to build cottages for missionaries and ministers who have need for such a home for rest or recuperation. The home raises its own beef and dairy products and, being in the lower Rio Grande Valley, has access to many fresh fruits and vegetables. Information may be secured by contacting Rev. Stanley Waldron, Box 3535, Station 1, McAllen, Tex.

## With the Lord

Mrs. Ebba Nelson Torvaldson, missionary to Central China, went to be with



Mrs. Torvaldson

the Lord December 1. She was born in Norrköping, Sweden, in 1876 into a godly Methodist home where God's servants were always welcome. Her father died early, and the business responsibilities which then

devolved upon the family developed in Ebba powers which afterwards contributed to her becoming a good and thrifty housekeeper in China.

Ebba was converted at the age of twenty-two, and about that time the young people of the family began to emigrate to the United States. She followed one of her sisters to Brooklyn and joined her in a successful dress-making establishment. She soon found the Immanuel Methodist Church with its warm spiritual atmosphere and became active in the Epworth League and in deaconess work, as well as singing in two choirs. Amongst the various activities of the church were Bible classes and mission study classes, and it was in the latter she received her call to the foreign mission field.

In the autumn of 1905 she entered what was then called The Missionary Training Institute at Nyack, N. Y. (now Nyack Missionary College). Mr. Torvaldson, also from the Brooklyn church, had entered this institution the previous January. By the time they graduated together in 1907 they were engaged, and when they applied to The Christian and Missionary Alliance to be sent to Central China, a field which was just beginning to recover from the Boxer upheaval, the Torvaldsons were asked to get married at once and engage in homeland preparatory training. They entered pioneer work in Minnesota and Iowa. The privations, tribulations, strenuous labor, victories and achievements of those three years in the first Alliance work in downtown St. Paul is a colorful story in which Mrs. Torvaldson was a true helpmeet, never complaining about the hardships and sharing by prayer in the conquests of faith.

They arrived in China in November, 1910, and served on five different stations in Central China and in Szechwan. Each appointment presented its own challenge and experiences. On all of

the stations Mrs. Torvaldson carried on women's work, usually with the help of Bible women, and sometimes with the help of fellow lady missionaries. The women's work was most outstanding at Siu-Shan. Visiting missionaries called it "a beehive of activity."

During six of the seven years they spent at Changteh the city was subject to unpredictable bombings by the Japanese. Although the lady missionaries were evacuated during much of the bombings, the mental suffering on behalf of those left in the city was intense. Continuous rumors of atrocities took their toll, and doubtless these sufferings had much to do with the weaknesses of her last months. Her last days were comparatively peaceful. She was buried in Forest Lawn Cemetery, awaiting the dawn of our great resurrection morning. Her husband survives.—W. G. DAVIS.

## Nebraska Women Meet

The semiannual rally of the Nebraska women's prayer bands was held in the Brunswick Community Church, Brunswick, Nebr., on October 28, with the president, Mrs. Helen Baird, in charge. Eighty women were present for the occasion. At the election of officers Mrs. J. Paul Chase, Omaha, was named president, and Mrs. Ervin Sawyer, Brunswick, secretary-treasurer.

In the afternoon a challenge was brought by Mrs. James Woehr, of Chile. The president of the Western District Prayer Bands, Mrs. Cecil R. Thomas, of Chicago, Ill., gave a short report of district work and installed the new officers.

## Church Rejoices at Revival

The Alliance Church at Mirror, Alta., Canada, which the pastor states is a "small, struggling church," experienced a breath of spiritual revival during a recent special campaign held with Rev. William Sibley, of Lester Prairie, Minn. God moved upon the congregation night after night with the result that there were twenty-six rededications and fifteen conversions. Several homes were made one in Christ as fathers and mothers sought God together, reports the pastor, Rev. K. C. Lonie.

## Pastoral Transfers and Appointments

Rev. F. L. Plumb, Painesville, Ohio.

Rev. L. H. Steiner, Danville, Ind.

Rev. D. C. Swaney, Orrville, Ohio.

Rev. Carl Volstad, Assistant Superintendent, Northwestern District.

Rev. H. Orlin Craig, Kamloops, B. C., Canada.

K. Neill Foster, Assistant, Chilliwack, B. C., Canada.

Rev. T. W. Chapman, Victoria, B. C., Canada.

Perry A. Hedger, Mission to Indians, Entrance, Alta., Canada.

Ernest Neufeld, Sturgis, Sask., Canada.

Rev. R. Woerner, Prattville, Ala.

Rev. C. D. Mangham, Minneola, Fla.

Richard Keller, Remer, Minn.



**Sunday**

1 THESSALONIANS 2:1-9 (verse 6).

Paul had but one Master to please and one purpose to fulfill. He was like the railroad employee who refused to accommodate a lot of passengers by suspending one of the rules of the company. When told by the crowd that there was no danger of his being spoiled by popularity, he answered, "The only man with whom I wish to be popular is the man who employs me." This was the secret of Paul's courage and faithfulness. He tried to please God only.—A. B. SIMPSON.

**Monday**

HEBREWS 11:1-14 (verse 1).

There is only one door into heaven; that door is Faith. There is only one ship that sails for the skies; her name is Faith. There is only one weapon with which to contend with opposition; that is Faith. Faith is the first step; faith is the second step; faith is the third step; faith is the fourth step; faith is the last step. We enter the road by faith. We contend against adversaries by faith; we die by faith; heaven is the reward of faith.—TALMADGE.

**Tuesday**

PSALM 78:32-43 (verse 41).

Hinder not the will of God by a spirit of unbelief, by limiting the Holy One of Israel, because you thereby reject His holy counsel and purpose for you. Train your souls in a receptivity and by the exercise of faith to take all that God Himself can give. Be determined that "your whole spirit, soul, and body"—whatever department of your being you can deal with—shall be placed submissively at the disposal of God, to know, to receive, and to enjoy everything that God can possibly give you.—H. W. WEBB-PEPLOE.

**Wednesday**

PSALM 143 (verse 10).

*I worship thee, sweet Will of God!  
And all Thy paths adore,  
And every day I live I seem  
To love Thee more and more.*

*He always wins who sides with God;  
To him no chance is lost;  
God's will is sweetest to him when  
It triumphs at his cost.*

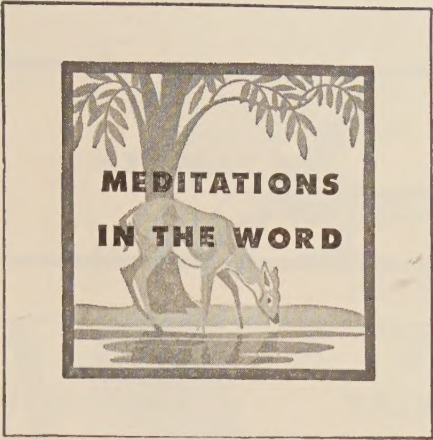
*Ill that He blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong,  
If it be His sweet Will.*

—F. W. FABER.

**Thursday**

EPHESIANS 2:11-22 (verses 21, 22).

What comforts me is the thought that we are being shaped here below into stones for the heavenly temple,—that to be made like Him is the object of our earthly existence. He is the Shaper and Carpenter of the heavenly temple. He must work us into shape; our part is to be still in His hands. Every vexation is a little chip. Also we must not be in a hurry to go



Edited by EDITH M. BEYERLE

out of the quarry, for there is a certain place for each stone, and we must wait till the building is ready for that stone.—CHARLES GEORGE GORDON.

**Friday**

1 KINGS 18:21-31 (verse 31).

In this text God reminds His people of all ages of the significance of the changed name of Jacob (supplanter) to Israel (prince with God), a type of the true intercessor moving the hand of an omnipotent God. Elijah, though humanly weak and imperfect, was such a man and was sure as he piled up the stones that day that God would do the "impossible" (Luke 1:37), as he, the prophet, moved along in humble, childlike faith.—PAMEII.

**Saturday**

EXODUS 14:13-25 (verse 13).

When one looks into the quiet eyes of Him that sitteth upon the throne, the tremors of the spirit are stilled. Pharaoh, king of Egypt, is but a noise; and the valley of the shadow of death is tuneful with songs of praise. Storms may rage beneath our feet, but the sky above is blue. We take our station with Christ in heavenly places; we dwell in the Sabbath of God.—DAVID M. MCINTYRE.

**Sunday**

1 THESSALONIANS 2:10-20 (verse 10).

Our life is more powerful than our eloquence and wisdom. We can only give to others that which we have personally lived. Men soon detect the professional talker and the unreal life. They make burning glasses out of pieces of ice, but you cannot set fire to human hearts until you yourself are first on fire:

*Thou must thyself be true  
If thou the truth wouldst teach;  
It needs the overflowing heart  
To give the lips full speech.*

—A. B. SIMPSON.

**Monday**

MATTHEW 6:25-34 (verse 34).

What does your anxiety do? It does not empty tomorrow of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope when it comes. It does

not bless tomorrow, but it robs today. For every day has its own burden. God gives us power to bear all the sorrow of His making. But He does not give us the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is.—IAN MACLAREN.

**Tuesday**

JOSHUA 17:7-18 (verse 15).

It is the part of true wisdom to live our life in its actual conditions, not calculating what we could do or could be if we had certain other circumstances, but rather accepting the conditions in which we must live, and making them serve us with opportunities for being noble and doing worthy things.—J. R. MILLER.

**Wednesday**

LUKE 9:18-26 (verse 23).

*The life that counts must toil and fight;  
Must hate the wrong and love the right;  
Must stand by truth by day and night.  
This is the life that counts.*

*The life that counts is linked with God,  
And turns not from the cross, the rod,  
But walks with joy where Jesus trod—  
This is the life that counts.*

—ANONYMOUS.

**Thursday**

MATTHEW 5:1-12 (verse 6).

If God had not said, "Blessed are they which do hunger," I know not what could keep weak Christians from sinking in despair. Many times all I can do is to find and complain that I want Him, and wish to recover Him. Now this is my stay, that He in mercy esteems us not only by having, but by desiring also; and, after a sort, accounts us to have that which we want and desire to have.—JOSEPH HALL.

**Friday**

REVELATION 4 (verse 1).

John while on Patmos looked away from all familiar scenes and faces, being banished for Christ's sake, and then it was as he looked that he saw heaven opened. No self-pity because of circumstances, but a heart open to God, and because of that he saw "a door . . . opened in heaven." Circumstances cannot hinder God from giving spiritual vision to those He loves enough to isolate from the crowds. Neither can they thwart the soul that is bent on knowing God. God and the soul cooperate.—PAMEII.

**Saturday**

2 TIMOTHY 2:15-26 (verse 21).

Christians are apt to fall into two mistakes. One class regards sanctification or consecration entirely with reference to the personal life; they seek simply personal holiness. They are always viewing themselves and trying to determine whether they have reached perfect sanctification, to the exclusion of thought about service. Others seek consecration only for service, and, in the midst of their arduous and busy work, neglect their personal life. We need both kinds of consecration—purifying and empowering.—GEORGE F. PENTECOST.

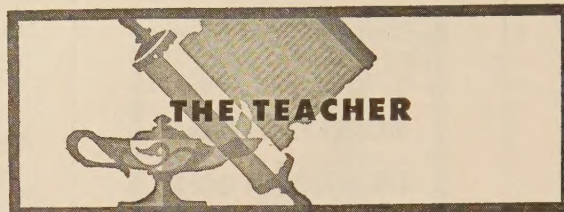


January 18, 1959

LESSON TEXT—  
Mark 10:35

GOLDEN TEXT—  
Mark 10:43

DEVOTIONAL READING—  
John 13:1-17



By Harold J. Sutton

January 25, 1959

LESSON TEXT—  
Matthew 21:12, 13, 23-27

GOLDEN TEXT—  
Matthew 7:29

DEVOTIONAL READING—  
Colossians 1:15-20

## Jesus Emphasizes the Cost of Greatness

James and John, with their mother, craved from the Master an unnamed boon. Probably presuming upon their inclusion in the apostolate, they were about to ask that their positions on earth might be reproduced in heaven.

Our Lord signs no blank checks. He asked the nature of their request. "Grant unto us," said they, "that we may sit . . . on thy right hand, and . . . on thy left hand" (v. 37). The Redeemer's reply was neither yes or no. Such grants, said He, were not His prerogatives (v. 40). He did explain that the ambitious twain did not fully comprehend the nature of their request.

### I. *The Desire—Sovereignty* (Mark 10:35-37).

There is a climate here that we may not lose. The remainder of the Twelve frowned upon these who desired to stake their claim for the life to come. But not our Lord. He agreed: there is a coming kingdom of glory; various levels will mark the kingdom; one's level there is determined here; ambition concerning that kingdom is not improper and the highest level is within the reach of all. When we are yielded to Him God takes our human ambitions and works them into His plan.

Man is an aspiring creature, and when aspiration is properly challenged and channeled it has both the sanction and blessing of God. Sovereignty, with its passion to rule, is a God-given faculty, and as such carries divine recognition.

### II. *The Difficulty—Suffering* (Mark 10:38, 39).

The "cup" here was the Father's will and the "baptism" was the suffering as related to that will. It was His "cup" and it was His "baptism." Only as "cup" and "baptism" carry an evangelical bias and basis are they regarded; they must be related to Him. All required renunciations are to be constant and continuous and our feet are never to stray from the red road of the cross. One's capacity to bless is in direct proportion to his capacity to bleed. The price of sovereignty is paid in coin of suffering, and pain is preparation for the purple. It was not ordinary suffering that Christ referred to here, but that which comes to us because we are Christians.

Here is no boon to be bestowed; rather is it a throne to be attained. The reference here is not to the gift of eternal life. It is the supremacy born of suffering and the crown that diadems the cross. Christ, however much He loves us, cannot promote us irrespective of what we are. Enthronement is prepared for those preparing.

### III. *The Dimension—Service* (Mark 10:42-45).

Unregenerate personalities "lord it." Call the roll: the Alexanders, Caesars and Hitlers. These weight-tossing monarchs never tired of making others dance to their music. But mark the reversal: "So shall it not be among you" (v. 43).

The supreme among the great is the self-renouncing servant. We stoop to conquer and we serve our way to sovereignty. Our insignia is the towel and basin of holy and helpful service. By a ministry that keeps no books and reckons no losses we forget ourselves for an immortality that garlands and enthrones us at the last. It is the dimension of service that fits us for the prepared sovereignty.

## Jesus Reveals His Authority

The scene is in the Temple Court. Our Lord has just purged His Father's house and is about to be cross-examined by an official deputation from the Sanhedrin. The chief priests (v. 23) were the judges of the ecclesiastical courts; the elders of the people were the judges of the civil courts. The Master's authority was questioned on the basis that He was neither priest nor Levite.

### I. *The Deeds* (Matt. 21:1-22).

1. The Sabbath was over, the Passover just ahead and the city was astir with expectation (vv. 1-11). Prophetic realization in the triumphant entry of Zion's king added to the hosannas of the multitude. Joys were sanctified and pleasure was multiplied by the presence of Him whose joy is unbounded and whose pleasure is unmixed. All life's happy hours are thus made happier and holier when they are sanctified by Christ's presence.

2. Concessions for the selling of animals, and for currency exchange inspection were all let for a fee within the Temple precincts. Our Lord, with scourge, cleansed this "den of thieves." They knew He was right! Wickedness and wrong must go. The world is God's house, too, and is to be cleansed. Christ cleanses every heart, life and situation where men so permit Him.

3. All sorts of people were at the Temple for as many reasons. Here it was human sufferers (v. 14). "He healed them." Blessed word: He comes, and the fevered brow is soothed; the care-worn are comforted; the anxious find relief.

4. The fig comes before the leaf of the tree (vv. 19-22). In type, the leaf equals profession; fruit spells possession. The former minus the latter represents a falsehood which is nauseous to both God and man. What Jesus did here on the natural plane He must eventually do on every level. All falsehood is cursed. There is no room for seeming in the kingdom of God.

### II. *The Demand* (Matt. 21:23-27).

The trap was laid and the bait was ready.

1. The deputation: "By what authority . . . and who gave thee this . . . ?" (v. 23). He had dared to teach without their permission and sanction. Small minds go for techniques, not results. "How?" is the big question.

2. Jesus: "The baptism [ministry] of John, whence . . . from heaven, or of men?" (vv. 24, 25). "They reasoned" (vv. 25, 26). The baptism of John was from heaven; he testified of Jesus. To deny John's authority was to risk the people's wrath; to endorse John was to admit that Jesus also was of God. It meant believing Christ or discrediting John. The former they refused to do, the latter they feared to do. They said, "We cannot tell" (v. 27), meaning, "We will not tell." They ought to have said "heaven"; they preferred to say "men." Therefore they said nothing. Their concern was not with what was true but with what was safe.

Jesus did not answer their question; He answered them. Men who ask small questions are never in earnest about great questions. Their question was the answer. The word "doest" (v. 23) reveals concern. They knew! Christ always answers us on our own level. Because John's ministry was refused, Christ's revelation was denied.



## THE WEDDING

(Continued from page 8)

doctrine! Now, in all fairness, a degree of formality often is conducive to worship and makes for appropriate sobriety. Moreover, the wedding day is a great day for a man and a woman and there should undoubtedly be beauty and impressiveness about the ceremony. But that with which the Bible takes issue is the flashy, expensive superficiality which violates Christian dignity and discipleship. May we be delivered from God-forgetting nuptial acts of obeisance to the goddess of fashion. I suggest that at the wedding in Cana had Jesus found such heathenism and Hollywoodism as we are sometimes obliged to acquiesce to, He would have walked out on the bridal pair.

A man and his wife returned to this pastor recently after having been married by him three years ago. The wife acted as spokesman when she began, "Pastor, plead with young people to arrange simple, religious weddings for themselves. John and I took the position that the sky was the limit and Dad went along to the tune of hundreds of dollars, as you remember. Now we regret that we acted so foolishly, spent so much money, and followed the world's standards. Urge kids to keep it simple and spiritual."

Are you contemplating the fateful step? Well, God bless you. We share your joy and want to help you to make that wedding day the red-letter day of your life. But, please, keep it simple and sweet. Christians ought not to attempt to "keep up with the Joneses" (pardon the cliché), but should pray and plan with the divine Bridegroom present to advise and direct. The outcome will inevitably be a wedding characterized by naturalness, purity and piety. ♦ ♦ ♦



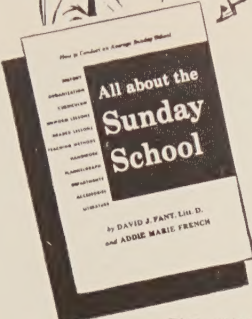
*Father of mercies, in Thy Word  
What endless glory shines;  
Forever be Thy name adored  
For these celestial lines.*

*O may these heavenly pages be  
Our ever dear delight;  
And still new beauties may we see,  
And still increasing light.*

—ANNE STEELE.

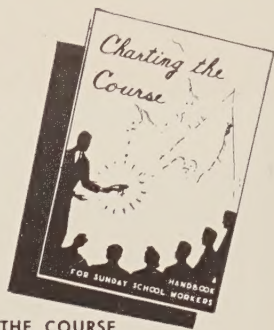


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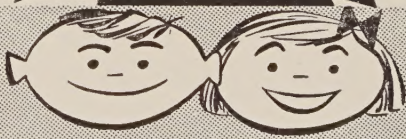
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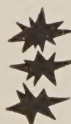


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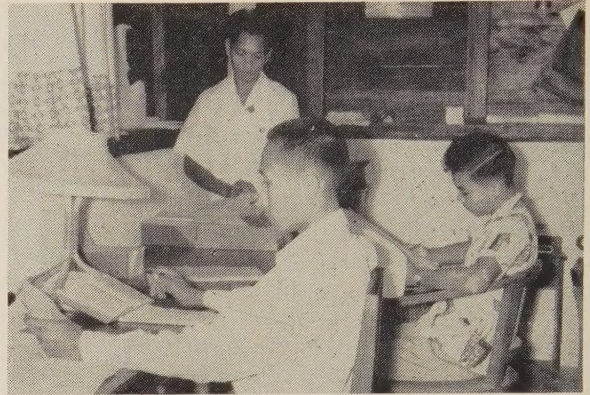
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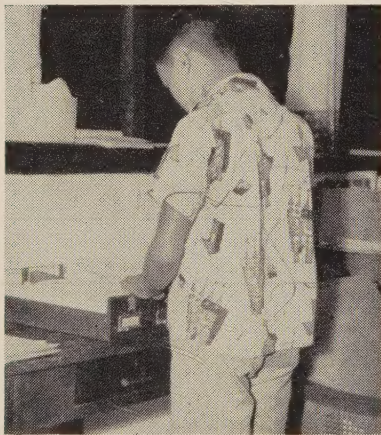
ALLIANCE MISSIONS ON THE MARCH

## A Major Instrument in Missions

Nearly 10,000 people in Indonesia are now enrolled for Bible study by correspondence. The courses are mailed from four centers. The latest one to open (April) is in Bandung, Java. One notice in the paper was sufficient to bring a flood of replies. Without further paid advertising the enrollment continues to grow. The students' enthusiasm causes others to send in requests as fast as they can be handled. Wherever the mail goes instruction in the Bible can go too.



*Papers must be corrected and returned without delay. Also students' questions must be carefully answered. Answers are carefully checked with the Scriptures.*



*A careful record is kept of each enrollee, and every effort is made to keep the contacts as personal as possible.*

Indonesia is 90 per cent Moslem, but multitudes of her people are hungry for the truth. Of those who take the course 66 per cent have signed decision cards confessing Christ as their Saviour. Two men in the Kalimantan area recently were baptized, having come to know Christ through studying the course.

Inquiries from students open the way for counselling and for personal contacts. Students have even sent in gifts amounting to 14,225 rupiahs in the past two years.

What was launched cautiously as an experiment has proved to be a major instrument in evangelism in Indonesia.

Enrollment by areas and by religions is shown in the following figures:

| Areas:               |       | After 1 year         | After 2 years |
|----------------------|-------|----------------------|---------------|
| Java .....           |       | 1,152                | 6,022         |
| Sumatra .....        |       | 251                  | 702           |
| Kalimantan .....     |       | 316                  | 564           |
| East Indonesia ..... |       | 1,517                | 2,600         |
| Religions:           |       |                      |               |
| Christian .....      | 7,414 | Roman Catholic ..... | 295           |
| Islam .....          | 973   | Buddhist .....       | 3             |
| Hindu (Bali) .....   | 52    | No religion .....    | 365           |
|                      |       | None listed .....    | 789           |

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